wrong, and announce to us which is the one and which is the other. There must also be such an amount of intelligence as to enable the mind to comprehend the true state of the case, and to separate, in the complex acts of life, that which is moral from that which is indifferent. These three, then, seem to be the essential elements or conditions of responsibility. Every human being, in a sane state of mind, is in possession of all the three. The maniac, in some cases, has lost the first, and has no proper power of will. The idiot, and in some cases the maniac, is without the third, or the power of discovering what is really embraced in a given phenomenon. Without the one or other * of these necessary adjuncts, there is no room for the right exercise of the second—that is, the conscience; and the party therefore is not responsible. In the case of the maniac, as soon as intelligence and the power of will are restored, the conscience, which is the most indestructible faculty in the human soul, is in circumstances to renew its proper operation.

SECT. II.—FREEDOM AND RESPONSIBILITY COMPATIBLE WITH THE CAUSAL CONNEXION OF GOD WITH HIS WORKS.

(1.) There is an essential freedom implied in every proper exercise of the will. For the proof of this we appeal to the consciousness, the universal consciousness. The fact here revealed by the consciousness is not to be set aside by a mere inferential logic. It is the business of philosophy fully to unfold this fact, not forgetting, at the same time, that it may be limited by at least one other, and that an equally well established fact. Necessarians, as it appears to us, have commonly either denied the fact, or narrowed it too much, while Libertarians have overlooked another and an equally important fact, by which the first is limited.

When it is said that the will is free, there is more declared than simply that we can do what we please. It is

implied, farther, that the choice lies within the voluntary power of the mind, and that we could have willed otherwise if we had pleased. The mind has not only the power of action, but the anterior, and fur more important power of choice. The freedom of the mind does not consist in the effect following the volition, as, for instance, in the movement of the arm following the will to move it, but in